SRI GANAPATI ATHARVA SHEERSHA



Original in Sanskrit
translated in English with commentary

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CONTENTS

Preface

How does one become experienced? Where its origin and where its appearance and where its end? Which are its foundations, deep and wide, which when expressed pervade far and wide. Seers, intellectuals, thinkers and philosophers have laid their thoughts extensively before humanity for generations. Has that made the experience of the seers accessible to be wise? If not what is the relevance? The Book does not attempt to experience afresh but take a glimpse of that inaccessible experience Therefore, every study is an individual attempt to snatch few moments of that experience, if possible, similar experience if the not the same one. Experience of one cannot be compared with experience of another. He can neither measure the depth of a seer's

experience or its range and many questions remain unanswered.

The purpose of this small book is an attempt of the smallest of the small to climb the heights of the Himalayas or to find the profound depth of the ocean. Upanishads say that the lump of salt which dived deep the ocean to search its depth became one with and as deep and vast as the ocean. I want to try, though the efforts may not be consistent. The Lord has assured that 'स्वल्पमपस्य धर्मस्य त्रायते महातो भयात्'. The author is no in a hurry but would like to take a step a step further on that *Path*.

Like many scriptural hymns which appear simple and prosaic in *form* but are spiritual and mystical in *essence*, *Ganapati Aatharvasheersha* reveals a natural and fundamental mystical experience of Seer *Ganak*, which *Atharvan*, a distinguished ancient seer, reveals to the *Aryas*. Seer *Ganak* had deep experience, expansive insight and experience in the universal character of his spiritual experience. His experience was self-established and self-certified. He was affluent with had the luminosity of the Sun, the calm comfort of the Moon, the loftiness of the mountains and depth of the oceans the sparkle of the stars and the fragrance of the flowers, mother's warmth, friend's camaraderie and nature's neutrality. *Atharvan* who was conscious of the need to integrate universally living truths as one common ethos takes up the task of communication. How can one transmit the experience of one Seer over to others, himself becoming the communicating conduit?

The Seer is कान्तदर्शि, an exception visionary. He is कवि, who experiences the vision of Deity without the sensory instruments of cognition but through supra-

sensory perception. *Madhvacharya* says in *Mahabhartat Tatparya Nirnaya*, 'प्रादुर्भावा हरेः सर्वे नैव प्राकृतदेहिनः । निर्दोषगुणसम्पूर्ण दाशेयत्यन्यथैव तु ।' and 'स्त्रीपुम्सलाभियोगात्स देहो विष्णुर्नजायते ।'. because divine descent is not through nature's elements or through physical contact of male-female relationship. It is as said in *Brahmavaivarta Purana*, 'अतिपरिपूर्णतम ज्ञान ऐश्वर्य वीर्य आनद श्री शक्त्यादिश्च भगवान्' – complete in *Wisdom*, splendour, power, bliss, prosperity, energy and the like. For such descent no form, no colour, no caste, no family can be associated. Seers experience and are aware of its spiritual essence. But being aware is not same as being able to express in human speech.

Therefore from time immemorial they have speaking about it to the best of their ability and human beings are endevouring to make the experience of the seers as their own. Even if one is able to touch of hem of the garment is as good as having bliss of being nearer *Satya* than not being at all. Therefore transcending infirmities one should seek that which is transcendental.

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Ganapati Atharvasheersha

Introduction

One of the most distinctive features of ancient Indian philosophies was the universal approach which they had towards faiths of different people, periods and places. Athrvedic seer speaks of the earth that bears people speaking varied languages and following various religions and seeking wealth flowing in thousands streams, like a milch-cow that never fails. They believed the worlds to have One *Prime Existence*, which the seers fashioning in various manner, and that the *Paths* to reach to *Perfection* are varied, each being as valid as any other.

In ancient world, there was neither confrontation nor any contemptuous disregard to the beliefs of others. Attempts were made for continuous concord, with conscious effort to converge different perceptions in one universal foundation of righteousness – *Sanatana Dharma.*

The seers of *Angira, Atharva and Bhrigu* tribes had traveled distant places and various regions from the Assyria, Sumer and Mesopotemia in the West to the sea-shores on the west coast of India, the plains of Punjab and the banks of the river Sindhu and Sarasvati. Amongst all the *Arya* tribes they were the most exposed tribes to diverse faiths and beliefs which ended the *Vedic* beliefs being universal in outlook. With such fusion, the *vedic* thoughts became transformed in to one all-comprehensive way of life and many non-*Arya* gods and beliefs came to be assimilated in *Arya* society at the instance of *Angiras Atharvan and Bhrigu tribes.* As S. Radhakrishna put it '*The Vedic religion absorbed, embodied and preserved the types and rituals of other cults. Instead of destroying them, it adapted them to its own requirement. It took so much from their social life of the Dravidians and other native inhabitants of India that it is difficult to disentangle the original Aryan elements from others*'.

The Hindu religion today consists of every remnant of diverse religious beliefs of the *Aryas* along with Dravidians, Austric, Mongloids, and Negroids, including believers of animate and inanimate forces of nature. Some of the religious *totems* of other societies like bull, elephant, eagle, monkey, serpent, cow came to be venerated by the composite Hindu society. Elephant was the principal deity of *Vratya*, *Virupa* and *Pramatha*

societies, being designated as Ganapati or the Lord of the *Ganas* or communities. With the disappearance of once dominant civilizations founded on the banks of *Sindhu* and *Saraswati* rivers, a large segment of the *Vratya*, *Virupa* and *Pramatha* communities came to settle on the West coast of India in what is known as Konkan and mainland of Maharashtra, while the serpent worshipping *Nagas* emigrated to the north east and the south, the monkey worshipping *Vanaras* and others shifting further down to the deccan plateau.

Grtsamad and Nabhapraedan, belonging to *Virup gotra*, of non-*Arya* origin, were also *vedic* seers, perhaps under the influence of *Angira, Atharva and Bhrigu* tribes. They were the forerunners in *Arya* and non-*Arya* assimilation and introduce divine *Ganapati* to the *Aryas* as *Satya* - the *Prime Existence*, *Rta* – the *cosmic principle Akshara* - the *immutable word*. The hymns seen by Grtsamad and Nabhapraedan became part of the Rigveds. The hymns originally seen by seer Ganaka was later introduced by Atharva to *Aryas* as Gganapatyati Atharvasheersha. The deity being highly mystical, Atharva uses for communication words and symbols which common masses were familiar. Therefore, we find mention of popular *vedic* deities like *Brahman*, *Vishnu*, *Rudra*, *Indra*, *Agni*, *Vayu*, *Surya*, *Chandra* etc. saying that *Ganapati* too is very much like them. But all these are intermediate mediums before one is enlightened to the Supreme Brahman. Finally, when that was not clear for the common masses he gives the description of his firm, the community to which he belongs.

In post *vedic* times, *Ganapati* acquired immense popularity among the masses and the seers used to

enhance the spiritual values by associating him with ॐ – 'तद् अक्षरम् एतद् अमृतम् अभयम्', Brihaspati and *Vak* 'वाग् वै बृहति तस्य एव पतिः तास्माद् उ बृहस्पतिः' and 'वाग् वै ब्रह्म तस्य एव पतिः तस्माद् उ बह्मणस्पतिः'. In this hymn *Ganapati* is referred to as व्रातपति and *Shatarudriya* hymn offers obeisance to *Grutsa*, *Vrata* and *Virup* along with *Ganapati* – 'गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमः । व्रातपतिभ्यश्च वो नमो नमः ।' In *upanishadic* time, *Ganapati* acquired wider dimension, *Narayana Up*. lauding him with the words, 'तत्पुरुषाय विद्महे । वक्रतुण्डाय धीमही । तन्नो दन्ति प्रचोदयात् ।' . In later philosophies Ganapati was seen in the context of inclusion of non-*Arya* Shiva-*Shakti sampradaya* as their progeny and the brother of Kartikeya. In *Maitrayini Samhita* we find them worshipped as 'तत्पुरुषाय विद्महे महादेवाय धीमही तन्नो रुद्रः प्रचोदायात् । तत्कुमाराय विद्महे तन्नो कार्तिकेयाय प्रचोदायात् । तन्नो दन्ति प्रचोदायात् ।.

Puranas elaborated his human form with delightful symbols of Moon of the forehead – भालचन्द्र, controlling the ever changing Mind. If the Mind is to transcend beyond three states of *Waking*, of *Dream* and *Dreamless*, then the Moon which is the symbols of unsteady mind needs to be kept aside. Therefore, the popular legend that on the *Ganesh Chaturthi* one must now see the moon. The mouse suggests the wavering senses and symbol of obscurity of Mind, and it being his vehicle suggests his subjugation of obscure forces. अंकुश suggests control of the animalistic tendencies. मोदक in his hand is the *Bliss*. The four arts are said to be his consorts and as *Aum* he is the presiding deity on letters, which is also known as *Akshara*. He is also known as *Vinayaka, Lambodar, Gajakarna, Bhalchandra, Herambh, Gajanana, Vikata, Dhumraketu* etc. Primarily he is the presiding deity on education. Therefore, all students start

their education after offering obeisance to the presiding deity, Ganapati - *Shree Ganeshaya namah.*

In popular theology, Ganapti being– विघ्ननायक is also remover of obstacles – विघ्ननाशक. In *Mahabharat* we find him mentioned as one who wanders around the world removing the obstacle of the devotees. Prayer to him is addressed as 'वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ । निर्विघ्नं कुरु मे देव शुभ कार्येषु सर्वदा ।'. Materialistic men have changed the word from 'शुभ' to 'सर्व' without realizing perhaps that *Ganapati* is विघ्ननायक as well as विघ्ननाशक. Therefore, 'शुभ' is the word to be used and not the word 'सर्व', which otherwise gives unlimited liberty for the devotees to perform even unrighteous deeds whereas what he should pray for is the success in righteous, शुभ deeds. The hymn desires that *Ganapati* should bring obstacles in अशुभ deeds but in शुभ deeds.

Before the hymn is recited, the seer desires the strength of the organs of perception and of the action, purity in speech and clarity in Mind. *Katha Up.* says that '*Not he who has not desisted from evil ways, not he who is not tranquil, not he whose has not a concentrated mind, not even he whose mind is not composed, but only through austerity without direction* ...' *Mundaka Up.* affirms '*This Self cannot be attained by one devoid of strength, not through thoughtlessness, not through austerity without direction.* .' Therefore he seeks the compassionate grace of the deities, because he proposes to take a leap from the *known* to the *unknown*. The hymn is not a poetic composition but testament of secret doctrine – गुह्य आदेश. In *Taittiriya Up.* the Teacher not only prays Indra, the presiding deity over Mind, to 'cheer me with intelligence' but also to make 'my body be

vigorous ; my tongue exceedingly sweet, my ears to here generously from every side' 'from various sides' 'well-equipped' 'well-controlled' 'peaceful'.

Atharva is normally understood as made of two words अ means not, थर्व means of unchanging Mind. Therefore *Atharvasheersha* is a hymn addressed prior to any serious spiritual adventure, for keeping the head cool and Mind concentrated. Having thus received the energizing powers presiding over the limbs, the elements and the quarters, the seer commences recital of the Hymn, declaring *अथ गणेशाथर्वशीर्षम् व्यदस्यामः*

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|| श्रीमहागणपत्यथर्वशीर्षम् ||

Supreme hymn of Divine Ganapati

|| श्रीगणेशाय नमः ||

Obeisance to Divine Ganapati.

|| ॐ || भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः || स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ||

Aum ! O Gods, may my ears hear what is auspicious; may my eyes see what is auspicious; may my ears hear what is auspicious; may my limbs be steady and strong; may I enjoy the years allotted to me adoring the deities.

स्वस्ति न इंद्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।।स्वस्ति नस्ताक्ष्र्यो
अरिष्टनेमिः ।स्वस्ति नो वृहास्पतिर्दधातु ।।
।। ॐ शान्तिः शान्तिः शान्तिः ।।

May Indra of increasing splendour, energize (my Mind). May Pushan, the all–encompassing deity, bestow wisdom on me. May Tarkshya of wide vision, remove obstruction from my Path. *Aum* ! Let That One be propitiously peaceful, be peaceful, be peaceful.

Explanation:

It is traditional to offer obeisance first to Ganapati and then all other deities presiding over the forces of nature.

।। शान्ति पाठः ।।

Hymns of Peace

ॐ आप्यायान्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोतमथो वलमिन्द्रियाणि च सर्वा
णि ।सर्व ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्या मा मा
ब्रह्मनिराकारोदनिराकारणमस्त्वनिराकरणं मेऽस्तु ।तदात्मनि निरते य उपनिषत्सु
धर्मास्ते मयि सन्त ते मयि सन्तु ।।

Aum ! Let my speech, breath, ears, and the eyes be strong even as all the limbs in my body. Let all the wisdom of *Vedas* and *Upanishads* seep in me. Let Wisdom of the wise be never ever denied to me without any reason. Let *Dharma*, the righteousness of the

Upanishadic wisdom have unbroken bond with my Self. Let it abide in me, let it abide in me.

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि।वेदस्य म आणिस्थः श्रुतं मे मा प्रहसीः अनेनाधितेनाहोरात्रान्सन्दथाम्यृतं वदिष्यामि।सत्यं वदिष्यामि।
तन्मामवतु। तद्वक्तारमवतु। अवतु मामवतु वक्तारमवतु वक्तारमवतु॥

Let my Speech be established in Mind. Let my Mind be established in my Speech. Let the resplendent Lord be made known in me. Whatever wisdom of the *Vedas* has been heard by me, let than not be separated from me. Whatever has been enjoined by day and night, that I speak. I speak of *the Prime Existence*. Let That One make me responsive. Lat That One make the speaker responsive. Let me made responsive by Him. Let the speaker be made responsive by Him Let the speaker be made responsive, the speaker be made responsive. ॥ ॐ शान्तिः शान्तिः शान्तिः ॥Let That One be propitiously peaceful, be peaceful, be peaceful.

Explanation:

Samsaara is the root cause of all sufferings, because human mind is enamoured with sensory influence which create psychological imbalances. The purpose of *Hymn of Peace* is to regain the balance by bringing in communion the human form with the divine essence It is declared 'युंजन्नेवं सदात्मनं योगी नियतमानसः। शांतिं निर्वाणपरमां मत्संस्थान्मधिगच्छति।' – Yogi of subdued mind ever keeping himself harmonized attains peace, supreme

Nirvana, which abides in Me and 'यत्रो परमते चित्तं निरुध्दं योगसेवया । यत्र चैवात्मनात्मानं पश्यनात्मानि तुष्यति ।' - That in which thought is at rest, restrained by the practice of concentration, that in which he beholds the Self through the self and rejoices in Self.

It is customary, therefore, that after offering obeisance to Gods, the energizing powers are sought from them to make the organs of sense, and of action, intellect. Ego-sense and the Mind so that they me receptive to the mystical sound of the Hymn, which makes men wise. In that process the Mind is the supreme instrument. As *Katha Up*. declares 'मनसैवेदं आप्तव्यं नेह नानास्ति किं चन । मृत्योश्च मृत्युं गच्छति या इह नानेव पश्यति ।।' - By Mind alone is *This* to be attained. There is nothing else that is to be seen here. Whoever sees any thing other than *This* goes from *death* to *death*. On the premise that only in a healthy Mind can the body can be efficient and performance be auspicious - 'नाविरतो दुश्चरितो नाशान्तो नासमाहितः । नाशान्तमानसो वापि प्रज्ञानेनैनं आपुन्यात् ।।', the Hymn of Peace seeks spiritual energy and not mere physical strength of the body and the limbs. '*Let my speech, breath, ears, and the eyes be strong even as all the limbs in my body*'. '*Let my Speech be established in Mind. Let my Mind be established in my Speech*'.

Surrender शरणागति means to submission of individual ego, likes and dislikes, pre-conditioned acceptance or rejection of any ideas, views or opinions, so that he can be receptive to the truth being communicated and not the unreserved submission to personality of the Teacher. Only when one's entire being along with Mind is established in the divine essence only then one may be said to have surrendered. Thus शरणागति is

not physical act but psychological communion. It is said that when the senses along, the Mind ceasing their functions and even the intellect stands still, then is the *Supreme State*. Then the steams of auspicious thoughts rush from all side enriching one's vision and the self 'उपक्षरन्ति सिन्धवो मयोभुवः ईजानं च यक्ष्यमाणं च धेनवः । पृणन्तं च पपुरिं च श्रवस्यवो घृतस्य धाराः उपयन्ति विश्वतः ॥ ' –towards such not only a performer of sacrifices but also towards them who aspire to perform, wisdom and wholesome satisfaction in the form of cows rush towards in roaring streams.

Having thus prayed the energizing powers presiding over different organs of sense and of action, over the elements and the quarters and being assured of their aid, the Seer properly qualified, now expresses his desire to communicate that which is self-luminous (स्वयंसाक्ष), self-realised (स्वसंवेद्य), self-established (स्वयंसिद्ध) form of the divinity. What he had experienced through supra-sensory vision (ऋषिदर्शनात्) he now expresses in speech.

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|| अथ गणेशाथर्वशीर्षम् व्यदस्यामः ||

Now, therefore, I am speaking of the pre-eminent Ganesh.

Explanation:

Every word used in the Hymn has special sense attached to it. अथ means – Now therefore, confirming that the speaker is well established in organs of sense and of action, in intellect, ego-sense and Mind. He is properly initiated and energized by the forces presiding over the elements and the quarters. *Amarakosha* says : '*अथ is used as an auspicious article, in the sense – new (inceptive), after (interrogatively) and all (comprehensively)*'. According to Panini '*अथ – now, is used implying commencement of new topic*'. Sri Shankara at the outset in his commentary on the *Brahma Sutras*, 'अथाऽतो ब्रह्मजिज्ञासा' uses the word in the sense that desire to have

knowledge should follow previous course of tranquility etc. Sri Madva uses the word symbolizing auspicious qualification - 'अथ शब्दो मंगलार्थोऽधिकारानन्तर्यांश्च ।'.

Krishna identifies the *adhyatma vidya* as a fragment of his splendor 'अध्यत्मविद्या विद्यानाम्'. An ordinary person thinks the pleasures of senses as his ultimate goal. When one gains अध्यात्म ज्ञान then the darkness and obscurity in his Mind comes to be terminated. He becomes aware that not the body but the internal essence the Self is real identity.

But with the removal of ignorance one becomes competent for having the *Wisdom*. But communication by itself does not lead to *Wisdom*. It needs austerity, penance and *Bhakti* to be accessible *Wisdom* is sought to be communicated being supernal *Wisdom*, अध्यात्मविद्या prior and proper preparation is needed. Because as *Katha* Up. declares 'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसोवापि प्रज्ञानेनैनमाप्नुयात् ।'. *Brihad Aranyak Up*. recommends that both the communicator as well as the communicated seek to be 'शान्त दान्त उपरतस्तितिक्षुः समाहितो भूत्वा', - abide in silence, be restrained of the senses, be detached from sensual desires, remain aloof from the dualities of life like pleasures and pains, good and bad and be properly attuned to the essence in every thing. *Rigveda* says 'उत त्वः पश्यन् ददर्श वाचमुत त्वः श्रृण्वन् श्रृणोत्येनाम् । उतो त्वस्मै तन्वं वि सस्रे जायेव पत्य उशती सुवासाः ॥ For such one every thing becomes luminous in Its illumination 'तस्य भासा सर्वं इदं विभाति'. Only then would the Hymns resolve all doubts and cut asunder the shackles which have bound one's soul to the travails of *samsaara* – 'भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।'. Communicator and the one to be communicated being properly strengthened and qualified in Mind, Speech and Actions,

the Hymn commences its narration. Thus assured of one's competence to communicate and the receptivity of the communicated one, the Seer begins his narration, saying अथ - now therefore, अहं - I,

गणेशाथर्वशीर्षम् व्यदस्यामः -

I commence the narration of the supreme hymn of Ganapati.

|| ॐ नमस्ते गणपतये ||

Aum ! I offer obeisance to That One, to Ganapati.

Explanation:

ॐ नमस्ते गणपतये - *Aum*! I offer obeisance to *That One*, to *Ganapati*. - ॐ is the Immutable, primal sound that existed in the beginning, as the heart-beat हृदयस्पन्दन of the Lord, *Sriman Narayan,* when he was reclining on शेष, the remainder, in the vast Milky ocean, at the end of the dissolution of the creation. It was the self-impulse referred in *Nasadiya Sukta*, 'आसीत् अवातम् स्वधया एकं तस्मात् इ अन्यत् न परः किंचन आस'. *Upanishad* refer it as 'ॐ इति ब्रह्म ॐ इति इदं सर्वम्' – *Aum* is *Brhaman*, *Aum*, verily is all this. Therefore *Mandukya Up*. declares 'ॐ इत्येतदक्षरमिदं सर्वम् । भूतभव्यदभविष्यदिति सर्व ॐकार एव । सर्व ह्येतद् ब्रह्म ।अयमात्मा ब्रह्म ।'. 'सर्व वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद् वदन्ति । यदिच्छन्तो ब्रह्मचर्य चरन्ति तत्ते पदं संग्रहेण ब्रवीमि । ॐ इत्येतत् ||' *Aum* is the primal sound, hearing

which all else becomes known – 'येनाश्रुतं श्रुतं भवति अमत्यं मतम् अविज्ञातं विजतम् ।' – listening which everything else becomes heard, unseen becomes seen, the unknowable becomes known. 'एकोऽवार्णो बहुधा शक्तियोगाद् वर्णाननेकान्निहितार्थो दध्याति', because it the one eloquent syllable, associated with energy gives innumerable words.

The seer is primarily a human being who is enlightened to the subtle *essence* which is within and also extensively spread in the three worlds. He is enlightened one like the seer who exulted 'वेदाहम् एतं पुरुषं महान्त आदित्यवर्ण तमसः परस्तात् ।' – I know the Great Person, luminous like the Sun beyond the obscure darkness. In that pure luminous light the self-enlightened seers have 'seen' – 'तत् शुभं ज्योतीषां ज्योतिः तद्यत् आत्माविदो विदुः' and attained divine status like the Maruts, as explained by Sayanacharya – 'नृभिः मनुष्यैः एव सद्भिः पश्चात् देवत्वम् आपन्नैः मरुद्भिः'.

After making mind pure, peaceful, auspicious and energetic the seer offers obeisance to Ganapati uttering the prime mystical sound ॐ, signifying the subtle mystical form of the divine Ganapati - 'ॐ इति ब्रह्म ॐ इति मर्व म्'. In *Maitri Up*. we find it said, 'द्वे वाव ब्रह्मणो रुपे मूर्तम् चामूर्तम् च । अथ यान् मूर्तम् तद् असत्यम् । यद् अमूर्तम् तत् सत्यम् । तद् ब्रह्मम् । तद् ज्योतीम् । यत् ज्योतिः स आदित्यः । स वा एवं ॐ इति । एतद् आत्माभवत् ।' – Therefore, offering obeisance to the subtle essence the seer now offers obeisance to gross form, knowing well that it is not the gross form but the subtle essence that is to adored.

नमस्ते गणपातये - I offer obeisance to Ganapati. नमः obeisance to ते - *That subtle form* within *the gross form*, गणपतये – to Ganapati. People overlook that when one greets another person it is not the external physical form that is greeted but the *self*, the *essence* within, which is

same as the one which is within all creatures. As *Isha Up.* says one who is aware that in all the same essence exists and who sees all beings in his own self and his own self in all beings, such one experiences the non-dual reality. He does neither feel revulsion, nor any delusion and sorrow. He accepts all and in doing so he becomes all.

The inability of the Seer to relate his experience makes him use abstract terms for *Ganapati* like ते - *That Prime Principle, Brahman* because he is not within the field of vision, no one having his form with human eyes – न संदृशे तिष्ठति रूपं अस्य न चक्षुषा पश्यतिकश्चनैव' – says *Katha Up.* Therefore, *Maitri Up.* says that the two forms of Brahman should be meditated that which is *shabda brahma* and that which is higher. 'अथ शब्देनैवाशब्दं आविश्क्रियते । अथ तत्र ॐ इति शब्दोऽनेनोर्ध्वम् उत्कान्तोऽशब्दे निधानं एति । अथाहैशा गतिर् एतद् अमृतं एतद् सायुज्यत्वं निवृत्वं तथा चेति ।'- *Sound* alone is non-*Sound* revealed. Moving upward by it one comes to ascend in the non-*Sound*. This is the *Way*, this is immortality, complete union and also tranquility.

The normal course for a communicator would have been to communicate an unknown and strange divinity or Principle taking him from the known to the unknown But the seer of the *Ganapatyatharvasheersha* lays down the mystical principles first and then goes down to explain them by relating them to the known facts of life. In this way he gives primacy to the mystical relevance of the Deity, so that what is conveyed may not misused by unqualified and intemperate people under sensory influences. This can be seen from the strict instruction in later in *Phalashruti* where it is clearly

mentioned that the wisdom contained in this hymn may not revealed to the uninitiated ones.

त्वमेव प्रत्यक्षं तत्वमसि। त्वमेव केवलं कर्तासि। त्वमेव केवलं धर्तासि।
त्वमेव केवलं हर्तासि। त्वमेव सर्वम् खल्विदं ब्रह्मासि।
त्वं साक्षादात्मासि नित्यम्॥

You are, verily, *the Prime Principle*. You are verily the unswerving Creator, You are verily the unswerving Upholder. You are verily the unswerving Destroyer. You are verily this assuredly absolute Brahman. You are verily the eternal Self.

Explanation:

In *vedic* scriptures *the Prime Principle* is *the Prime Existence*, जनिता - the origin, the parent, as in 'भूतस्य जातः पतिरेक आसीत', धाता - sustainer, the provider as in 'स दाधार पृथिवीं' or हर्ता - the destroyer or terminator as in 'यस्य छायामृत यस्य मृत्युः'. On this basis the seer commences his narration.

त्वमेव प्रत्यक्षं तत्त्वमसि - You are, verily, *That Prime Principle*. Thus expressed, Ganapati is in his *form*, the essence behind all forms, तत् त्व - You are *That One - the Prime Principle*. 'नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा अस्तीति ब्रुवतो अन्यत्र कथं तदुपलभ्यते।' says *Kath Up.* says that it is neither accessible to mind, or to the eye, how can be expressed except saying that *IT IS*.

त्वमेव केवलं कर्तासि - You are, verily, the unswerving Creator. 'सोऽवेत अहं वाव सृष्टिर अस्मि अहं हीदं सर्वं असृक्षीति ततः सृष्टिर

अभवत्' – He knew that He indeed is this Creation, for I have produced all this. Therefore He became all this creation. As ॐ he is the Creator, the origin of all that was, is and will be in future – 'ॐ इत्येक्षरमिदं सर्वम् । भूतभवद्भविष्यदिति सर्व ॐकार एव ।'.

त्वमेव केवलं धर्तासि - You are verily the unswerving Upholder. He is धर्म the righteousness. धर्म - from the root धृ to uphold, to sustain. Therefore he is one who upholds Dharma. He is that from which all the beings are born, but which when born they live, and that into which when departing they enter. That, seek to know, *That is Brahman*. *Brhaman* is the Cause of the world as substratum (अधिष्ठान), as the material cause (उपादन) of the world and as the instrumental cause (निमित्त). Krishna says in *Bhagavad Gita*, 'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा' – I am the origin of all this and its dissolution as well..

त्वमेव केवलं हर्तासि - You are verily the unswerving Destroyer. Destruction is as important as Creation. Creation comes to end when there is excess of *a-Dharma* - unrighteousness in the world. In destruction, the seed already exists in potential form. Creation is a constant cycle of movement from non-Existence to Existence, from darkness to Light, from Death to immortality. Krishna calls himself 'कालेऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः' – Time am I, grown mature for world-destruction, determined in the destruction of worlds. The creative and destructive functions of *Kala* are also brought in *Mahabharat* – 'कालः पचति भूतानि । कालः संहर्तते प्रजाः । कालः सुप्तेषु जागर्ति । कालो हि दुरतिकमः।'.

त्वमेव सर्वम् खल्विदं ब्रह्मासि - You are all his Creation. When the unmanifest became manifest with *naama* and *roopa*, since *Brahman* has produced this, He verily is all

this creation. सर्व खल्विदं ब्रह्म । ब्रह्मैवदं सर्वम् । इदं सर्वम् यदायात्मा. In this manner the Seet relates Ganapati with all-pervading *Brahman*. त्वं साक्षादात्मासि नित्यम् - You are verily the eternal Self. 'सा यथोर्णनाभिश तंतुनेच्चरात् , यथाग्नेः क्षुद्र विस्फुल्लिंगा व्युच्चरन्ति एवं एवास्माद् आत्मानः सर्वे प्राणः सर्वे लोकः सर्वे देवाः सर्वाणि भूतानि व्युचरन्ति ।' – As a spider moves along the thread, as small spark comes frok the fire, even so from this Self come forth all breaths, all worlds, all divinities, all beings. Ganapati as the ॐ is the indwelling eternal sound, the energy, the Self within.

ऋतं वच्मि । सत्यं वच्मि ॥

I speak the Cosmic Law. I speak of the Prime Existence.

Explanation:

ऋतं वच्मि - I speak the Cosmic Law. The Seer says that what he is communicating is not any human intelligence but the Eternal Law, the divine Intent, which was ordained by the Creator at the very outset of the Creation. The Cosmic Law has no man-made legal binding but divinely instituted moral, ethical and psychological obligation. Krishna says that at very beginning यज्ञसंस्था was established, 'सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः अनेन । प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् । and cautioned that 'एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः । अघायुरिन्द्रियारामो मोघ पार्थ स जीवति ।' – He who follows not here the wheel thus set in motion, is evil in his nature, sensual in delight and in vain does he live. It is the *Will* and desire of *Brahman*, which even gods

cannot transcend save at their own peril. Then how could the human ever be ?

Upanishad enjoins performance of *Yajna* through out the span of one's life. 'अथ यद् यज्ञ इति आचक्षते व्रह्मचर्य एव तत् व्रह्मचर्येण ही एव यो ज्ञाता तां विन्दते अथ यद् इप्टं इति आचक्षते'- Now therefore, what people here call sacrifice is really the disciplined life of a student of sacred knowledge. Only the disciplined life of a student of sacred knowledge and being a knower obtain the desires. This is applicable whether one is luminous divine, enterprising human or an obscure demon. It is equal and applicable to all.

It is ऋत that guides the Sun to shine and the rain to fall, seasons to change and by which weather is regulated. Any interference with Cosmic Law is met with dire consequences. Ecological balance becomes unstable and the Sun ceases to shine, rains refuse to fall, rivers refuse to flow, forests fail to grow in wild abandon, deserts replace green vegetation. Life becomes unethical, immoral and irreligious, because the wicked do no follow the Cosmic Law - ऋतस्य पन्था न वरन्ति दुष्कृतिनः।.

Gods performed *Yajna* for upholding Dharma 'यज्ञेन यज्ञं अयजन्त देवाः तानिधर्माणि प्रथमान्यासान् ।'. Therefore it is said 'ऋतं च सत्यं चाभिद्धात् तापसोऽध्य जायत।'. In *Rigveda* we find Seers lamenting the loss of ऋत in the changing world, asking Varuna the presiding deity over ऋत 'क्व ऋतं पूर्व गतं कस्तद् विभर्ति नीतनो वित्तं मे अस्य रोदसि । . . कद् व ऋतं कदनृतं क्व प्रजा व आहुतिर्वित्तं मे अस्य रोदसि । क्व व ऋतस्य धर्मासि कद् वरुणस्य चक्षणं कदर्यम्णो महस्पथानि कामेम दुठयो वित्तं मे अस्य रोदसि ।' - Where is the ancient Law ? Who is the regulator now? I ask Agni presiding over the sacrifices. Where is your Law and where are the oblations offered in ancient times. .

Ganapati presides over ऋत guarding worlds from obstacle and removing them for the noble and the pious.

सत्य वच्मि - I speak of *the Prime Existence*. सत्य from the root अस् to be, to exist is *the Prime Existence*, the source of all Creation, spoken variously by the seers – एकं सद् विप्रा बहुधा वदन्ति ।. Shankara, therefore says 'भूतं ब्रह्म जिज्ञासितव्यं नित्यत्वात न पुरुषव्यापारतन्त्रम्' – Brahman exists, therefore it should be reflected upon It is eternal and does not depend on the activity of man. 'न तु वस्तुयाथात्म्यज्ञानं पुरुषबुद्ध्यपेक्षं किं तर्हि वस्तुतंत्रमेव तत्' – Wisdom of the Self is not dependent on the mental activity but on the nature of the object itself. 'न तु वस्तु एवं नैव अस्ति नास्ति इति वा विकल्पते ' – There is no alternative to Prime Existence as 'it is so' or 'it is not so'; as 'exists' or 'does not exist'. *Rigveda* says that both सत्य and ऋत are fundamental propistions – 'ऋतं च सत्यं चाभिद्धात् तपसोऽध्यजायत ।' and Shankar says that if there is no personal endeavour, scriptures would be worthless – 'पुरुषकारस्य विषयानुपपत्ते शास्त्रानर्थवाक्यम्'. *Chhandogya Up.* says that within सत्य, mortal and the immortal, are held together – 'तानि ह वा एतानि त्रीणि अक्षराणि सत् ति यं । तद् यत् सत् तद् अमृतं, अथ यत् ति तान् सत्यम्, अथ यद् य तेनोभे यच्छति यद् अनेनोभे यच्छति सद् अनेनोभे यच्छति तस्माद् य'. On being enlightened of सत्य, the Seer '*attains splendour like a sudden flash of lightening. Therefore, there is this teaching, not this, not this (नेति नेति) and designated as सत्यस्य सत्य*'. *Mundaka Up.* says 'सत्यमेव जयते नानृतम् । सत्येन पन्था विततो देवयान ।' – *The Prime Existence* alone succeeds in the end, never the non performance of *Cosmic Law*. *Mahabharat* also reiterates, 'सत्येन विधृत सर्वं सत्ये प्रतिष्ठितम् ।' – By *the Prime Existence* alone every thing becomes manifest; in *the Prime Existence* alone every becomes established. Therefore Valimiki *Ramayana* declares 'आहुः सत्य हि परम धर्म धर्मविदो जना ।' – The *Knowers* of

righteousness say that *the Prime Existence* alone is righteousness.

अव त्वं माम्। अव वक्तारम् । अव श्रोतारम् । अव दातारम् ।
अव धातारम् । अवानूचानमव शिष्यम् ॥

Let *That One* make me receptive. Let *That One* make the speaker receptive. Let *That One* make the listener receptive. Let *That One* make the donor receptive. Let *That One* make the supporter receptive. Let *That One* make the meditative student receptive as well

Explanation:

The task undertaken by the Seer is not easy to be discharged. Therefore he seeks the strength of the instruments of receptivity as well as the strength for the speaker and the listener, for the one who is munificent as well as the recipient of the energy. In *Taittiriya Up.* we find आचार्य, the teacher praying 'मेन्द्रो मेधया स्पृणोतु । अमृतस्य देवा धारणो भूयासम् । शरीरं मे विचर्षणम् । जिव्हा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधयापिहिताह । श्रुतं मे गोपय ।' – May my body be vigorous, tongue exceedingly sweet, hear abundantly. You are the sheath of *Brahman*, veiled by intelligence. Guard what I have heard.

Then as *Atharva vedic* seer says that 'पूर्वो जातो ब्रह्मणो ब्रह्मचारी धर्म वसानस् तपासोदतिष्ठत् । तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं दीवाश्च सर्वे अमृतेन साकम् ।' – The student of the wisdom of *Brahman* before he acquires that wisdom is endowed with the righteous fundamentals, born of austerity. From that is

born wisdom of *Brahman*, the Supreme One Seer prays to the divinities to make him as well as the speaker, the listener, the munificent, the supporter and also the meditative student receptive so that he may be able to communicate the glory and resplendence of Ganapati to an audience which has not had any access. It is only in a receptive Mind, free of preconceived ideas, views and opinions that a new centre of energy could be introduced. As Yama told Nachiketa 'न हि सुविज्ञेयमणुरेष धर्मः' – Righteousness is exceedingly subtle. He needs pointed attention and complete receptivity and firm determination. Only then the mystical wisdom becomes accessible. The wisdom of Brahman is infusion of *divine essence* as communion with the in *human essence*. The inner insufficiency in human soul drives it to seek fulfillment in divine grace; religion becomes inward and mystical participating in the Will of सत्य, *the Prime Existence*.

Ganapati as the centre of Wisdom, Wealth and Well-being is new to the *Arya* audience. Hence they should have all the receptivity to receive that which is alien, new as well as strange. Therefore, अव त्व माम् | अव वक्तारम् | अव श्रोतारम् | अव दातारम् | अव धातारम् | अवानूचानमव शिष्यम् || - Let *That One* the Supreme Being make me receptive, make the speaker receptive, make the listener receptive, make the donor receptive, make the supporter receptive, make the meditative student receptive as well. Such comprehensive receptivity on all sides and from all sides will make one luminous, without which he sees no way of being receptive to have the mystical wisdom of Ganapati...

अव पश्चातात् । अव पुरस्तात् ।अवोत्तरात्तात् । अव दक्षिणात्तात् । अव चोर्ध्वात्तात् । अवाधरात्तात् । सर्वतो मां पाहि पाहि समन्तात् ॥

Let the one who comes from the west be receptive. Let the one who comes from the east be receptive. Let the one who comes from the north be receptive. Let the one who comes from the south be receptive. Let the one who comes from the higher regions be receptive. Let the one who comes from the lower regions be receptive. Let me perceive those who come all the sides.

Explanation:

The आचार्य seeks students of sacred *Wisdom* from every side, variously, well-equipped self-controlled and peaceful. Therefore the Seer prays the luminous gods to let the one who comes from the west, from the east, from the north and from the south, from the higher regions from the lower regions be receptive. Let me perceive those who come all the sides. The task which he has taken in hand is supreme spiritual and deeply mystical. Therefore, he needs all assistance from all the quarters. A good Teacher would always be eager to communicate his *Wisdom* to an eager and qualified student and his always seeks such one. As Yama informs Nachiketa, '*He (Brahman) cannot even be heard by many, whom many even hearing do not know, wonderous is he who can teach of Him, and skilled is he who finds Him and wonderous is the he who knows even when instructed by the wise*' and lauds Nachiketa that 'Not *by reasoning is this apprehension attainable, but taught by another, is it*

well understood. You have obtained it holding fast to truth. May we find Nachiketas, as inquirer like you'. *Nachiketas* too unhesitatingly responds *'Instruct me for another teacher of it, like you is not be got'*.

In *Mahabhashya, Patanjali* says that *Knowledge* becomes fruitful as *Wisdom* only when one learns it from a teacher, when he studies it, when he teaches it to others and finally when he puts it into practice – 'चतुर्भिश्च पकारेर विद्योपायुक्ता भवति आगम कालेन स्वाध्याय कालेन पवचन कालेन व्यवहार कालेन'.

त्वं वाङ्मयस्त्वं चिन्मयः । त्वमानन्दमयस्त्वं ब्रह्ममयः ।
त्वं सच्चिदानन्दाद्वितीयोऽसि । त्वं प्रत्यक्षं ब्रह्मासि ।

You are Speech-incarnate. You are Intellect-incarnate. You are Bliss-incarnate. You are effulgent *Brahma*- incarnate. You are second to none as *Existence, Intelligence* and *Bliss*. You are verily unswerving *Brahman*.

Explanation:

Here the seer gives the expansive attribute of Ganapati, embellished with Speech, Intellect, Bliss and effulgent *Brahma*. Therefore he is second to none, being, verily the resolute *Brahman*. The Seer is overwhelmed by resplendence of Ganapati and, therefore, bestows on him all primary and fundamental attributes.

वाक् is speech which when endowed with divine essence becomes वाग्मयः. Therefore it is said 'देवीं वाचमजनयन्त देवा ।'. वाक्, therefore, becomes one of instrument of

effulgence. In *Brihad Aranyak Up.* we find Janaka asking, when Sun and moon are set and fire has also no presence, what is it that illumines a person, Yajnavalkya replies 'वाग् एवास्य ज्योतिर्भवति वाचैवायं ज्योतिषास्ते । पल्यायते कर्म कुरुते विपल्येति ।' – Speech indeed is his light for which speech as the one sits, moves about, does one's work and returns. In another context, same *Upanishad* says, as the ocean is the goal of all waters, skin is of touch, nostril of smells, tongue of taste, eye of forms, ear of sounds, mind of resolves, heart of knowledge, hand of actions etc., speech is the one goal of all *Vedas* – एवं सर्वेषां वेदानां वाग् एकायनम् ।. Yajnavalkya also told Janaka that Speech is the deity presiding over sacrifice, the energizing fire, this is freedom, complete freedom - 'वाग् वै यज्ञस्य होता तद् येयं वाक् सोऽयं अग्निः स होता सा मुक्तिः सातिमुक्तिः ।'. *Chhnadogy Up.* declares Speech to the fourth quarter of *Brahman*, the other three being Primal Breath, Eye and the Ear. 'वाग एव ब्रह्मणस्चतुर्थः पादः योऽग्निना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्च सेन. य एवं वेद ।'.

चित्, the intellect abides in विज्ञान the understanding, 'तस्माद् वा एतस्मान् मनोमयात् अन्योऽनंतर आत्मा विज्ञानमयः ।' – Different from and within that which is Mind, is the self endowed with *Wisdom*, which directs performance of sacrifices and of actions. Therefore all divinities worship understanding - 'विज्ञानं देवास्सर्वे ब्रह्म ज्येष्ठां उपासते ।'. He who understands चित्, intellect, विज्ञान as *Brahman*, and does not swerve from it, he leaves his de-merits in the body (when he departs) and attains all desires.

Different from these two is आनंद – *Bliss,* by which all this is all filled. This is, verily, the form of a person. One who is aware of this, according to that form, would one's form would be – pleasure would be its head,

delight would of the right side and great delight of the left side, bliss would be of the body and *Brahman* will be his foundation – 'स वा एष पुरुषविधः एव । तस्य पुरुषविधातम् अन्वयं पुरुषविधः तस्य प्रियं एव शिरः मोदो दक्षिणपक्षः प्रमोदो उत्तरपक्षः आनंद आत्मा ब्रह्म पुच्छं प्रतिष्ठा ।'. Since Ganapati is the presiding deity over speech, it being enlightened the intellect becomes enlightened and the intellect being enlightened one becomes Blissful. 'अन्नं प्राणो मनो विज्ञानं आनंदो ब्रह्मेति व्यजनात् ।' – *Taittiriya Up.* says, one should be aware that Matter, Primal Breath, Mind, Wisdom and Bliss are all *Brahman.* Therefore, to Ganesh or Ganapati, who is Sat-Chit and Anand are our obeisance – श्री गणेशाय नमः. He is also one who bursts out as effulgent *Brahman.* Because none is equal to you, how then could there be any greater than you in these three worlds? - नत्वत्समोऽस्ति अध्याधिकः कुतोऽन्यो लोकत्रयेपि अप्रतिमप्रभवः ।'. For you are the one who is – none is equal to you, how then could there be any greater than you in these three worlds?

त्वं ज्ञानमयो विज्ञानमयोऽसि ॥

You are, verily, *Knowledge.* You are, verily, the *Wisdom.*

Explanation:

When Krishna old Arjuna, 'इदं तु ते गुह्यतम प्रवक्ष्याम्यनसूयवे । ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् । प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप । अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥" - it was because by knowing that he will attain deliverance from de-merits, it is sovereign secret knowledge, known by direct experience, easy to practice and imperishable. Men who not having faith do

not attain Me, and return to sufferings. In *Katha Up. Yama* too makes distinction between विद्या *Knowledge* and विज्ञान Wisdom. 'अविद्यायां अंतरे वर्तमानः स्वयं धीराः पंडितं मन्यमानः । दंद्रम्यमाणाः परियंति मूढाः अंधेनैव नीयमानाः यथांधः ।' – Fools who have no *Knowledge, the path*, wise in their esteem, thinking themselves to be learned, tread tortuous *Path* like blind men led by blind ones. But 'यस्तु विज्ञानावान् भवति समनस्कः सदा शुचिः । स तु तत् पदं आप्नोति यस्मात् भूयो न जायते ॥' – he who has *Wisdom*, who has control over mind and is pure, reaches *the goal* from where he is not born again.

One who experiences Ganapati has both the empirical *Knowledge* as well as supernal *Wisdom* of *Brahman.* As *Knowledge* (ज्ञान) he is *the Path* and as *Wisdom* (विज्ञान) he is *the goal.* Therefore, *Taittitiya Up* says, 'विज्ञानं व्रह्मेति व्यजनात् ।' With the grace of Ganapati one would have Knowledge of *the Path* and the Wisdom of *the Goal.* वाङमय, चिन्मय, आनन्दमय, ब्रह्ममय, सच्चिदानंद, अद्वितीय, व्रह्म, ज्ञानमय and विज्ञानमय, thus the seer wants to give the subtle description of Ganapati before he takes up later the description of his gross form.

सर्वम् जगदिदं त्वत्तो जायते । सर्वम् जगदिदं तत्त्वस्तिष्ठति ।
सर्वम् जगदिदं त्वयी लयमेश्यति सर्वम् जगदिदं त्वयि प्रत्येति ॥

All this world is born unto you. All this world subsists in you. This entire world fades out in you. This entire world reverts back to you.

Explanation:

Here the *mantra* 'सर्वं खल्विदं ब्रह्म' is being explained in detail. Human beings are not the product of their own creation and there exists a distinct medium, instrument, power or energy which the origin of the perennial cycle of Creative activity, sustaining it in the middle and terminating it at the end. 'अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः । शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ।' says *Gita*. Therefore, birth, growth and death are of the body which is external and not of the self which is internal. Just as the change of the garments does not mean death of the body, the change of the body does not mean the death of the soul. The body is transient and mortal, not so is the self who is eternal and immortal. Therefore with the death of the body the soul is happy having a new body in which it can advance, a new set of garments in which it can revel. As *Brihad Aranayak Up.* compares the departure of the self at this point of time to the leach '*which having come up to the end of the blade of grass, after having made another approach (to another blade) draws itself together towards it, after throwing away the body and dispelled the ignorance, after having another approach to another body draws itself together (to reach to another body).* Therefore, a wise man who is aware that his self in immortal does not grieve when the body ceases to be but is happy that his self is given a new opportunity to realize its real identity. He is not afraid of death but welcomes it as a fresh opportunity granted. It is the essence of the divine which has entered the body to the tip of the nails, as it were, which is within as the razor in the razor-box, which like fire rests in the fire-source - 'आनखाग्रेभ्यः यथा । क्षुरः क्षुरधानेऽवहितः स्यात् । विश्वम्भरो वा विश्वम्भरकुलाये ।', as *Braihad Aranyak Up.* puts it. The self having been

created in the mirror of the *Prime Existence*, is also under his control. In *Bhagavat Purana*, it is said: 'द्रव्यं कर्म अ कालश्च स्वभावो जीवएव च । वासुदेवात् परो ब्रह्मन् न चान्योऽथोस्ति तत्वतः ' - There is nothing other than the Lord Vasudev, wealth, action, *Time*, attributes, *Jiva* all the rest. Vasudev is one who is envelops every thing that is created, 'आच्छादयिति सर्व वासयति वसति च सर्वत्र इति वासुः । देवशब्दार्थः उक्तः पुरस्तात् ।'.

Therefore, *Rig-Veda* says, 'पुरुष एवेदं सर्व यद् भूतं यच्च भव्यम्'. *Yajurveda* states, 'प्रजापतिश्चरति गर्भे अन्तर जायमानो बहुधा विजायते ।' – Prajapati revels in one's own self and observes his dwelling in many places. *Taittiriya Up*. says 'यतो वा इमानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्ति अभिशंविशन्ति तद् विज्ञानासस्व तद् ब्रह्मेति ।'

त्वं भूमिरापोऽनलोऽनिलो नभः । त्वं चत्वारि वाक्पदानि ।।

You are the earth, water, wind, fire and the space. You are four-fold speech.

Explanation:

त्वं भूमिरापोऽनलोऽनिलो नभः - You are the earth, water, wind, fire and the space; in this manner he associates Ganapati with the elements of nature. *Brihad Aranyak Up*. giving the process of Creation says, 'नैवेह किंचनाग्र आसीत् . . . तस्याचरत आपोऽजायंत . . तद् यद् अपां शर आसीत तत् समायन्त . . सा पृतिव्यभवत् . . तस्य .. तप्तस्य तजो रसो निरवर्ताग्निः ।' – In the beginning there was nothing, through worshiping the water was produced. The froth over water became solidified as the earth, when heated the fire came about. He divided himself three-fold fire, Sun and Air. His primal breath became the directions. Krishna talks of the

eightfold division of his nature - 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतियं मे भिन्ना प्रकृतिरष्टधा ॥'. *Taittiriya Up.* enumerates the creative cycle , 'तस्माद वा एतस्माद् आत्मना आकाश संभूतः, आकाशाद् वायुः, वायोर अग्निः, अग्नेर आपः, आदाभ्यः पृथिवी, पृथव्या ओषधः, ओषधीभ्यो अन्नम्, अन्नात् पुरुषः ।' – From this *Self*, verily, space arose; from space the air, from air the fire; from fire the water; from water the earth ; from the earth the herbs; from herbs the food; from food the Person.

All these are not different or distinct from Brahman but his Will and power or rather him seen as instruments of power and power. Since primarily all these elements were born from *Brahman*, they were essentially *Brahman*. Just as with the light on rays of the Sun illusion of rainbow is created, even so all the creation is but an illusion created by *Brahman*.

Ganapati was a strange divinity for the *Aryas*. Therefore, Ganapati relates his with the creative cycle, because it starts from the principle of universal consciousness, which in the present case is identical with Ganapati. Having explained the subtle forms of Ganapati, the Seer now explains his vision symbolized as elements with which the *Aryas* were more familiar, many divinities presiding over these elements.

त्वं चत्वारि वाक्पदानि - You are four-fold Speech. 'चत्वारि वाक् परिमीता पदानि तानि विदुर ब्रह्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदान्ति ॥', the speech becomes manifest fourfold, - *Para* (supernal), *Pashyanti* (seen or perceived), *Madhyama* (intermediate or mystical) and *Vaikhari* (common speech). Seer further says that Ganapati symbolizes the four-fold forms of Speech. ॐ is the designated symbol of the immutable, अक्षर.

He is associated with वाक् the speech and referred as ब्रहस्पति and ब्रह्मणस्पति. Since Speech was revealed first to him, ब्रहस्पति is explained in *Brihad Aranyak Up*. as 'वाग् वै ब्रहति तस्य एष पतिः तस्माद् उ ब्रहस्पति'. ब्रहति is one who bursts out in effluence. He is called ब्रह्मणस्पति because 'एष उ एव ब्रह्मणस्पतिः वाग् वे ब्रह्म तस्य एष पतिः तस्माद् उ ब्रह्मणस्पतिः ' He is वाग् the speech, he is the Lord of the *Vedic Wisdom*, referred here as ब्रह्म, therefore, he is ब्रह्मणस्पति.

त्वं गुण्यतीतः । त्वं देहत्रयातीतः । त्वं कालत्रयातीतः ।।

You transcend three attributes. You transcend three states of the body. You transcend three moments in Time.

Explanation:

Human beings operate within the limitations and constraints of *Attributes*, *Existence* and *Time*. But Ganapati is beyond such limitations or constraints. He transcends the three attributes *luminous* - सात्विक, *enterprising* - राजसिक and the *obscure* – तामसिक; the three stages of body – *the Waking state* - जाग्रतावस्था, *the Dream state* – स्वप्नावस्था and *the Dreamless state* – सुषुप्ति; the three positions of *Time,* past - भूत, present - वर्तमान and the future – भविष्य. He is not bound but transcends they are his effluence. Seer's purpose is to show that Ganapati like the *vedic* deities is incomparable and there being no comparable manifestation - 'न तस्य प्रतिमाऽअस्ति यस्य नाम महद् ब्रह्म'. He is अद्वितीय, – one without a second as the great

Brahman. Thus he demonstrates his inability to describe his greatness within the three parameters.

In *Atharva veda* That One is described as 'य एतं देवम् एकवृतं वेद । न द्वितीय न तृतीयश् चतुर्थो नाप्युच्यते । न पंचमो न षष्टः सप्तमो नाप्युच्यते । नाष्टमो न नवमो दशमो नाप्युच्यते ।' – He is one, not the second, third, fourth . . not the tenth. He oversees all the conquering powers, he is the One, One alone, in him all deities converge.

त्वं मूलाधारस्थितोऽसि नित्यम् । त्वं शक्तित्रयात्मकः ।
त्वां योगिनो ध्यायन्ति नित्यम् ।

You are the eternal One who abides as the foundation. You are the centre of the three-fold energy. You are the three-fold centre of energy. You are the One on whom the ascetics mediates upon.

Explanation:

Krishna informs Arjuna that he is the Self seated in the hearts of all creature- 'अहं आत्मा गुडाकेश सर्व भूताशयस्थितः । अहं आदिश्च मध्यं च भूतानां अन्त एव च ।'. According to *Yoga* the primal *Kundalini* energy rests coiled in circles like a serpent endowed with red vermilion, at the base of the spinal chord, the मूलाधार. When a *Yogi* awakens the *Kundalini* energy, it rises up with force like a stricken serpent or like lightening appearing as pure bright golden streak and passes through the सुषम्ना नाडि the intervening stages or चक्र, like स्वाधिष्टान, मणिपुर, अनाहत, विशुद्ध, आज्ञा energy centres on the way to reach सहस्रदल or ब्रह्मरंध्र, cleaning and

purifuing every nerve and every vein. The *yogi* thus purified then attains immortal status.

You are the eternal foundation or support - त्वं मूलाधारस्थितोऽसि नित्यम्. In *shakti upasana*, Ganapati as the deity presiding over energy, is imagined to be ever abiding in मूलाधार as the eternal form, sound, light and speed. The entire passage is noted as ॐकार. The entire structure of spinal chord through which the energy passes through is conceived in the form as mentioned in the picture hereunder.

त्वं शक्तित्रयात्मकः - You are the three-fold centre of energy, भौतिक, अधिभौतिक and अध्यात्मिक. The *Wisdom* and the *energy* gained here is not fragmentary but all-comprehensive, encompassing all the regions and quarters.

त्वां योगिनो ध्यायन्ति नित्यम् - You are the One on whom the Yogis mediate upon. When Ganapati made in-roads in *Buddhist* theology, influenced by *Shaktism*, he became the primary deity for *Saadhana*.

त्वं ब्रह्मा त्वं विष्णुः त्वं रुद्रः त्वमिन्द्रः त्वमग्निः
त्वं वायुः त्वं सूर्यः त्वं चन्द्रमाः त्व ब्रह्म भूर्भुवः स्वरोम् ॥

You are Brahma, you are Vishnu, you are Rudra, you are Indra, you are Fire, you are the Wind, you are the Sun, You are the Moon. You are effulgence as the earth, the mid-region and the space above.

Explanation:

The seer observes that the people are not able to relate the new god with the subtle symbols or the intellectual and mystical concepts which were used by him. Therefore, he uses inductive process to explain the *unknown* from the *known*. It is not true that scientific basis was not used in Hindu Philosophy and all conclusions were but thinking based entirely on wild speculation or poetic imagery. The Seers in fact have always tried to make the task of listeners easier by relating the non-*Arya* deities like Shiva, Shakti, Ganapati, Hanuman and host of other gods with the traditional *Arya* gods like Brahma, Vishnu, Rudra, Indra, Vayu, Surya, Chandra. By the time *Maitri Upanishad* came to be written it was understood and accepted that the gods having been born later in time, they are to be understood as only the major forms of *Brahman*.

On mystical basis, Ganapati is related to the sacred *Gayatri mantra* saying that he also is the eternal sound ॐ reverberating on Earth, in the Sky and in the Space beyond. The *Aryas* having accepted these Gods as their Gods, the Seer takes pain to introduce Ganapati also among *vedic* gods equal in importance and as auspicious and beneficent as they were.

गणादिं पूर्वमुच्चार्य वर्णादिं तदनंतरम् । अनुस्वारः परतरः ।
अर्धेन्दुलसितम् । तारेण ऋध्दम् । एतत्तव मनुस्वरूपम् ॥
गकारः पूर्वरूपम् । अकारो मध्यमरूपम् । अनुस्वारश्चान्त्यरूपम् ।
बिन्दुरुत्तररूपम् । नादः सन्धानम् । संहिता सन्धिः । सैषा गणेशविद्या ।
गणक ऋषिः । निचृद् गायत्री छन्दः ॥
॥ गणपतिर्देवता ॥

Pronouncing the syllables 'ग' in the beginning and other syllables thereafter, the sibilant marked with half-moon transcending, mature with stars, - Thus is your form. The 'ग' is the prior form, 'अ' is the later form, sibilant is the final form, the dot is the supreme form. Sound is the connecting link, the hymn is the connection. This, verily, is the *Wisdom* of Ganesha. Ganak is the seer, *Gayatri* is the metre, Ganapati is the deity.

Explanation:

Gayatri contains the mystical significance of *Brahman*, which has ॐ as its self, which was divided,consists of three letters *a*, *u*, and *m*. By means of these three the world is all woven, warp and woof. Therefore meditating on ॐ, one should be united with Sun as the luminous light of *Brahman*, thus is it said in *Maitri Up*. 'ॐ तत्सदीति निर्देषो ब्रह्मणस्त्रिविधः स्मृतः' says Krishna in *Bhagavad Gita*. Yama declares in *Katha Up*. ॐ as the word '*which all the Vedas declare, which the all the austerities proclaim, desiring which people live the life of spiritual student*'. *Brahman* is two-fold *shabda* which is empirical and *a-shabda* which is supernal *Maitri Up*. identifies *shabda* with ॐ and *Ashabda* with *brahman* to be known through *shabda - Brahman. Maitri Up*. points out that 'By closing the ears with thumbs they hear the sound of the आकाश - space within the heart, which sound is compared to the sound of the flowing river, sound of the bell or as a brass vessel, of a wheel, of a croaking frog, of pouring rain or as when one speaks in a still and silent place. Having passed beyond these sounds, when these sounds merge in the supreme non-sound, *Brahman*

and when they reach that place, they become uncharacterized and indistinguishable like the various juices which become the honey.

Panini enumerates the process as follows, 'आत्मा बुद्धया समेत्यार्थान् मनो युंजते विवक्षया । मन कायाग्निमाहन्ति स प्रेर्यति मारुतम् । मारुतस्तूरसि चरन् मंदं जनयति स्वरम् ॥ सोदीर्णो मूर्ध्न्यभिहतो वक्त्रमापद्य मारुतः । वर्णान् जनयते तेषां विभागः पंचधा स्मृतः ॥' - When the Self becomes enjoined with intellect, and then it initiates Mind to express the internal feelings. The mind assails the body with Agni, fire, who in turn energizes Vayu, the wind. The wind moves in the body soft vibrations are created, which when placed in different quarters, different syllables come to be in quintuplicate. During the time when wind traverses from the Self, the word is still unmanifest, and when it passes through throat it acquires a form. The one who realizes this becomes aware of the diversity of sound in many syllables

Thus the sound ॐ so long as it moves around the chest, it is indistinct as अ, like the sound of the flowing river, bell, brass vessel, wheel, frog, rain etc. In *Bhagavad Gita* Krishna says 'अक्षराणामकारोऽस्मि' – Of the letters I am the letter अ. The indistinct sound अ becomes manifest as शब्द and शब्द becomes manifest as भाशा. Thus भाशा is universal manifestation of अ, the sound. Therefore, through भाशा the sound alone can one hope to reach to the non-sound who is *Brahman*.

Therefore all search for Wisdom should be commenced after uttering the sound ॐ, which is instrumental for the resurgence of seeker's energy. Therefore, in furtherance of that *mantra*, the Seer describes the mystical essence, visualizing the subtle contours of the Ganapati. After pronouncing the syllable

ग - in the beginning - गणादिं पूर्वमुच्चार्य and other syllables should be thereafter - वर्णादि तदनंतरम्, the sibilant marked with half-moon - अनुस्वारः परतरः । अर्धेन्दुलसितम् ।, should be enriched by stars - तारेण ऋध्दम्, Thus is his human form - एतत्तव मनुस्वरूपम्.

Continuing the Seer gives the outline of Ganapati's form. As ॐ कार स्वरूप, ग कार is the prior form - गकारः पूर्वरूपम् , अकार is the mid-form - अकारो मध्यमरूपम्, sibilant is the final connection - 'अनुस्वारश्चान्त्यरूपम्. This is how Ganesh is to be known - सैषा गणेशविद्या ।. Ganak was the original seer who '*saw*' this hymn, for which he used *Gayatri* as the metre and Ganapati was the deity.

|| ॐ || गं गणपतये नमः ||
एकदन्ताय विद्महे वक्रतुण्डाय धीमहि तन्नो दन्ति प्रचोदयात् ||

Aum ! Obeisance to Ganapati as '*gam*'. I know the single-tusked one; I meditate on the exterminator of obstacles; let *That One* with single tooth energize me.

Explanation:

ॐ गं गणपतये नमः - गं represents Ganapati as the mystical and auspicious syllable symbol. Seer pronounces it before he proceeds to elaborate his phenomenal *form*, with full awareness of his mystical essence, he visualizes him with a single tusk, the symbol of his single sighted determination and concentration, which energies the devotee in removing the obstacles faced by them in life.

Atharva seems to be informing his *Arya* audience that he too knows the single-tusked one - एकदन्ताय विद्महे and mediates on one with irregular face - वक्रतुण्डाय धीमहि for being energized by the single-tusked one तन्नो दन्ति प्रचोदयात्.

An ignorant one thinks only the inauspicious one has obstacles in his empirical world. Sensual influences are no doubt attractive and pleasing to the organs and desires for them are not *per se* to be rejected. Only those which are not based on *Dharma* are to be prohibited. God is above dualities, therefore for his there is nothing good or bad, auspicious or inauspicious. Since he symbolizes the sense of discrimination, every thing that comes on the Path to Perfection, whether it is attractive and pleasant or whether it would lead him to destructive and improper life should be judged whether it is wholesome or unwholesome in his spiritual life. All that a human mind thinks as the auspicious, therefore, need not necessarily be auspicious and may contain within the seeds for inauspicious consequences.

Being discriminative to human needs, the Lord comes to their help as विघ्ननाशक destroying the obstacles on their *Path*. One should remember that Ganapati is also विघ्ननायक, the deity presiding over obstacles. He places impediments on their Path impediments when the devotee has inauspicious intent. Therefore a devotee should not pray to Him for success in performance of all Actions – सर्व कार्येषु but for only such Actions as are auspicious Actions शुभ कार्येषु. Therefore, the popular prayer should be 'वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ । निर्विघ्नं कुरु मे देव शुभ (not सर्व) कार्येषु सर्वदा ॥'. Therefore, the devotee prays so that तन्नो दन्ति प्रचोदयात् - the single toothed one energize me.

एकदन्तं चतुर्हस्तं पाशमंकुशधारिणम् । रदं च वरदं हस्तैर्विभ्राणं ।
मूषकध्वजम् । रक्तं लम्बोदरंशूर्पकर्णकं ।
रक्तवाससम् रक्तानुलिप्ताङ्गं । रक्तपुष्पैः सुपूजितम् ।। भक्तानुकम्पिनं देवं
जगत्कारणमच्युतम् ।
आविर्भूतं च सृष्ट्यादौ प्रकृतेः पूरुषात्परम् । एवं ध्यायति यो नित्यं स योगी
योगिनां वरः ।।

Endowed with one tusk, four arms, arrayed with noose and अंकुश, offers courage with one hand and blessings with the other, with the mouse as his emblem on the mast-head, endowed with red-coloured body, with a large belly and ears like the winnows, embellished in red robes, smeared with red fragrance, adorned with red flowers, He is compassionate deity towards devotees, the immutable origin of the world, manifesting in the beginning with his natural energy, supreme among persons, whoever meditates on such one being becoming supreme among Yogis.

Explanation:

The mystical form even when explained through subtle symbols is too subtle for the listeners; he describes Ganapati giving him a human form. In every religion, though God is not delineated in form, all the descriptions and his attributes have a human face. The seer was not exception. Therefore, he conceptualizes a human *cum* animal form for Ganapati. Speaking about a query from the seeker, that some meditate on one or other human forms given to Gods like अग्नि वायु आदित्य काल प्राण अन्नं ब्रह्म विष्णु रुद्र and to tell him which one is the best, *Maitri* Up.

clarifies that these are the chief forms of *Brahaman* and to whichever form he is devoted in that form he rejoice. Therefore, after meditating on and worshipping these forms, he discards them. With these he moves higher and higher in the worlds. ॐ is the supreme form of *Brhaman* knowing which through austerity one attains Him. And when all things perish, he becomes united with the *Purusha*, the *Brahman* – 'यद् वाऽस्याद् अग्र्या स्तनवम् ता अभिध्यायेद् अर्चयेन निःनुयाच्च । अतम् ताभिः महव्योंपरि उपरि लोकेषु चरति । अथ कृष्णक्षय एकत्वं एति पुरुषस्या'.

Rigveda too says that one should be aware of the true meaning of Vishnu. 'अस्य जानन्तो नाम चिद् विवक्तन । महस्ते विष्णो सुमतीं भजे ।'. Because in other place it is mentioned 'इन्द्रं मित्रं वरुणमग्निमाहुरथोदिव्यः स सुपर्णो गरुत्मान् । एकं सद्विपा बहुदा वदन्त्यग्नि यमं मातरिश्वानमाहुः ॥'. He is *One* but the seers speak of him diverse variously. In post-vedic era, Ganapati assumed far greater allegiance as patron deity of ज्ञान and विज्ञान, as remover of obstacles in *samsaara*.

The seer therefore, describes the anthropomorphic reorientation of Ganapati. He has one tusk, four arms in two of which he holds noose and अङ्कुश assuring with other two courage and blessings. He has mouse as his emblem on the mast-head and a red-coloured body, with huge belly and ears like the winnows. He wears red clothes and decorated with red perfume; adorned with red *flowers* he shows warmth and compassion to the devotees. He is the primal and immutable origin of the world; manifesting with natural energy, He is supreme among persons. One who meditates on such one, he becomes, verily, supreme among the Yogis.

नमो व्रातपतये नमो गणपतये प्रमथपतये नमस्ते ।
अस्तु लम्बोदरायैकदन्ताय विघ्ननाशिने शिवसुताय वरदमूर्तये नमः ।

Obeisance to Lord of the *Vratyas*, Obeisance to Lord of the *Ganas*. Obeisance to Lord of *Pramathas*. Let one offer obeisance to the pot-bellied one, the exterminator of obstacles, son of Shiva, the embodiment who offers Grace, obeisance be to Him.

Explanation:

For the first time the Seer identifies Ganapati as the deity of the *Vratya* community and *Pramatha* community, who were two of the principal non-*Arya* communities who had assimilated within the *Arya*-fold and offers his obeisance to Ganapati, describing him as the one who had a large belly, single tusk, destroyer of obstacles, Shiva's son, the bestower of boons. The description of Ganapati in is in fulfillment of devotees need to relate gods with super-human attributes to human comprehension, because it is easier to catch the subtle mystical truths when explained in gross symbols. Therefore, the Seer introduces Ganapati in the same manner as the *vedic* duties were represented. Therefore, after giving the glimpse of the subtle the Seer offers the gross manifestation of Ganapati. It may be easier for a Seer with his extra-ordinary, supra-sensory, subtle experience to be aware of the divine essence of Ganapati but not so for the common masses who can not go beyond the *Vaikhari* speech, where gross forms and symbols. Even when the subtle spiritual truth is explained through gross instruments, the effort falls short

of, speech along with Mind returning without attaining *Brahman* as *Taittiriya Up.* says 'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह'. ||

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|| फलश्रुति ||

एतद् अथर्वशीर्षम् योऽधिते स ब्रह्मभूयाय कल्पते ।
स सर्वतः सुखमेधते स सर्वविघ्नैर्न बाध्यते । स पंचपापात्प्रमुच्यते ।
सायमधियानो दिवसकृतं पापं नाशयति ।
सायं प्रातः प्रयुंजानो अपापो भवति सर्वत्राधियानोपविघ्नो भवति ।
धर्मार्थकाममोक्षंच विन्दति । इदं अथर्वशीर्षम् अशिश्याय न देयम् ।
यो यदि मोहाद्दास्यति स पापीयान् भवति ।
सहस्रावर्तनात् यं यं काममधीते तं तमनेन साधयेत् ।
अनेन गणपतिमभिषिंचति स विद्यावान् भवति ।इत्यथर्वणवाक्यम् ।
ब्रह्माद्यावरणं विद्यात् न विभेति कदाचनेति ।
यो दूर्वाङ्कुरैर्यजति स वैश्रवणोपमो भवति ।
यो लाजैर्यजति स यशोवान् भवति । स मेधावान्भवति ।
यो मोदकसहस्रेण यजति । स वांछितफलमवाप्नोति ।
यः साज्यसमिद्भिर्यजति स सर्वम् लभते स सर्वम् लभते ।
अष्टौ ब्राह्मणान् सम्यग्ग्राहयित्वा सूर्यवर्चस्वी भवति ।
सूर्यग्रहे महानद्यां प्रतिमासन्निधौ वा जप्त्वा सिध्दमन्त्रो भवति ।
महाविघ्नात्प्रमुच्यते । महादोषात्प्रमुच्यते । महापापात् प्रमुच्यते ।
स सर्वविद्भवति । स सर्वविद्भवति । य एवं वेद । इत्युपनिषत् ।।
।। ॐ शान्तिः शान्तिः शान्तिः ।।

One who attunes himself to the supreme hymn of the seer *Atharva*, he is considered to have been attuned to *Brahman*. He becomes endowed with all happiness. He would not be affected by any obstacles. He will be delivered of all de-merits. De-merits of the whole day will be relived in the evening. de-merits of the evening will be end up in the morning. He will be free of de-merits all around. And he will be competent for righteousness, wealth, desires and liberation. This supreme hymn of the seer Atharva should be given to a student who is not qualified. He, who is slave to greed, becomes a fallen one. He who desiring a fruit repeats the hymn thousand times, he surely succeeds by that action alone. He, who bathes Ganapati with water, he becomes well-educated. This is the assurance of the seer *Atharva*. This should be known as having been pervaded by Brahma and other divinities. Therefore, no one need be frightened. He who worships with *durva* sprouts, he becomes wealthy like Kubera. He who worships with puffed rice, he becomes successful and wise. He who worships with thousand sweets (मोदक), he receive fruit of his efforts. He who performs sacrifices with ghee soaked sticks (समिधा) he fulfills all his desires. Bringing together ten like-minded Brahmins, one becomes resplendent like Sun. He who chants this *mantra* ten times at the time of eclipse of the Sun, sitting on the banks of a river with Ganapati's idol in front of him, he becomes well-endowed with the energyof this *mantra,* becomes delivered from great calamity. He becomes knower of every thing; knower of every thing; knower of every thing; thus has been spoken in the Vedas.Thius ends the

Upanishad. Let That One be propitiously peaceful, be peaceful, be peaceful.

Explanation:

Human needs to be assured that his devotion to and austerity, penance on the spiritual *Path* will also bring Bliss and mystical benefits, valuable in equal measure and importance as the physical fruits in empirical life bring for him. फलश्रुति, the fruit of listening, is an effort which the seers make, thinking such assurance will prompt in course of time to experience the spiritual happiness. Therefore, normally फलश्रुति is provided at the end o every *stotra*, with specific disclaimer that the hymn will grant the desired boons, only to him who is receptive, the initiated and the qualified one and not to others. There is an assurance that hymn will bestow various boons, wealth, health and wellbeing. The hymn should not be taken literally but should form the basis for reaching out from the gross temporal symbols to subtle spiritual truths. This is clear from the final statement that this hymn is *Veda* - the *Wisdom*, *Upanishad.*, he secret doctrine conveyed to a student who approaches a Teacher with due respect and sense of surrender and a receptive Mind.

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Nagesh D. Sonde

Mr. Sonde belonging to the well-known Sonde family in Sirsi, North Kanara, Karnataka, has been interested from early school days in development of Konkani language. He was the Jt. Secretary of the Fourth Session of *All India Konkani Sahitya Parishad*, held in Bombay. He was President of *Konkani Bhasha Mandal* and *Konkani Sahitya Samiti*, both of Mumbai. He presided over the 15th Session of *All India Sahitya Parishad* held in Bangalore 1984. He has written 12 books in Konkani. His book *Sant Purandardas* received award from T.M.A. Pai Foundation, Manipal. He published *Kaundinya*, a quarterly magazine in Konkani for four years and arranged dramatic and musical performances in Konkani.

Since 1985, he has written 18 books in English on *Shankara*, *Madhva* and *Ramana Maharshi's* Teachings which received good reviews from discerning critics. His book on study of the *Teachings* of *Gautam Buddha* and *Ramana Maharshi* is under preparation.

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